

Church of England

expressed in a Sermon

Preached at the Court, in

the Cathedral of the Kings Ma-

iesty, on the 11th and 12th

of June, 1660.

By

James, Bishop of Exeter, in

Compliment to the Majesty in Exile.

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1660.

Archiepiscopus

articles 7. 1. 2. Christ may marry us.
should be persecuted in loving. 10.
must not be tolerated. 11. Common people
knowing novelties 14. 15. they should not be troubled
with nice questions 20. Small errors in y^e church will soon
prove dangerous. 21. Innovation in church brings in
distraction. 26. Church under disguise no peace. 27. 28.
sleep how many sorts. 28. 29. St. James's railing
for this crown. 32. War should only be on necessity. 34.
o^r ceremonies are indifferent. 37. To govern by laws
is y^e worst way. 40. we must not disturb y^e churches
peace. 42. liberty of conscience. vid. Calling. especially
in man nor may God ib. and he means what goes
together. ib. & glory to come unexpressible and glorifying
the election here glorifying. windings of mens hearts vid.
hardening 1. 2. primo repente horribilissimus and how men
come to be hardened. custom in sin will make it
pleasant. light of body. 2 mind - we will to be hardened
repentant not always given the time is. ib. Baptism.
superior power comfortable. ib. power of conscience. ib.
not hope. ib. sinner no peace nor joy. ib. evil thoughts vid.
blindly wash eyes ears - ib. of the prince of the world
custome in sin dangerous. ib.

LONDON

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I charge you O yee daughters of Ierusalem, by the
Roes and Hindes of the field, that ye stir not up,
nor waken my Love, untill he please.



Or the reader and more perfect vn-
derstanding of this verse, it shall bee
 requisite, very briefly, to set downe
 the order in placing this Booke, the
 Title, the Subiect matter, and so
 consequently the occasion whereupon this Scrip-
 ture is inferred.

Touching the placing and order of this Booke:
 In the first of *Kings*. 6. King *Salomon* in building
 the materiall Temple, hee framed three Courts:
 the outtermost, a great and large Court for the
 common people; next to that, an inner roome
 for the Priests and Levites, and last of all *Sanc-
 tum Sanctorum*, the holiest of holies, onely for
 the high Priest to enter in. The same *Salomon*, in
 building vp the spirituall Temple of the Soule,
 he hath likewise framed three courts. First the
 booke of the *Proverbs*, as a great and outer-
 most Court, wherein common people, and all
 sorts of men, may learne, the civill and godly
 course of manners and disciplines next to that

The Churches sleepe.

Ecclesiastes, or the booke of the Preacher, is an inner court, leading vs the farther, and teaching vs to contemne the world; last of all, he brings vs into *Sanctum Sanctorum*, to this *Song of Songs*, wherein not euery one, but such as are conuerfant in diuine misteries, and delight in heavenly contemplation, they may heere behold, the sweet and mysticall coniunction betweene Christ and his Church, betweene God and the soule.

For the Title. As there is *Sabaturn*, *Sabari*, and *Sabaturn Sabatorum*, so *Eccl. 1. 1.* this is called the *Song of Songs*. The *Song of Songs*, for that it is sounge to the King of Kings; The *Song of Songs*, for that it containeth the highest mysterie of all misteries: The *Song of Songs*, because of a thousand & five sonets, which *Salomon* did endire, of them all this is most diuine most excellent. For it concerneth not any particular occasion, as the songs of *Moses* and *Deborah*, but the publicke and flourishing estate of the Church, and therevpon for the excellencie the ancient fathers call it, the heavenly treasure, the hidden *Manna*, and *Paradis* of the Soule.

In the *Master*, our *Subiect*, the holy Ghost by sweet and comfortable allegories, doth lively and affectionately expresse, the holy and perfect loue between Christ and his blessed spouse. So as *Pliny* writeth

the Christian Magistrates.

that blessed calling, whereof before God and men,
before Saints and Angels, they haue made pub-
like profession before the Church.

Is this integritie is this humblenesse of mind,
and an heart truly knit and deuoted vnto God?

No verily. *Is in amore Dei maior erit, qui pluri-
mos ad eius amorem trahit.* That man shall bee

accepted most in Gods loue, who doth win most
to the holy loue of God. It is a blessed thing, to
be euen a doore keeper in the house of God, and
it fauours of an humble minde, of a sweet spirit,
to become all things to all men, by all possible
meanes to win some. Thus did Christ teach in
his life, and thus did he performe in his death.

Perdidit vitam potius quam perdidit obedientiam.

But, if it be so, that nothing can preuaile with
these men, and that they will needes leaue of to
be *Daughters of Ierusalem*: then here is not on-
ly a charge giuen to fore-warne them by word,
but in the 15. ver. there followes an attachment.

If a charge will not serue, then *take us the foxes,* Cant. 2. 15
that destroy the vines, must follow. If *Arms* not

cannot sway, *Moses* must sting. *Fitches* are to be
beaten with a staffe, and cummin ore brayed. Who-
soeuer will not doe, the Law of thy God and the
Kings law, let him haue iudgement without delay.

S. Basile saith, that Magistrate is *as a ray* & with-
out bowels and compassion, who suffereth disor-
ders in the church unpunished. Diuers questions,
begin.

Daughters of Ierusalem.

beginning onely to arise, between the Disciples
of Saint *Iohn*, and our *Saints*, liely writers have
this obseruation, that God in his wisdom, did
suffer the death of Saint *Iohn* to hasten, that there
might be no sects nor diuision in the Church.
Iohn. 3. 25.
Chrisost.
Theodo.
Irenae.
Very loth haue I euer beene, to be seene at any
time to meddle in these troubles of the Church;
and therefore (the Lord knoweth my heart) I
speake not in bitterness to exasperate any mans
thoughts against them. But in this case, who is
offended, and I burne not? by lamentable experi-
ence doe I know, what strange and wofull effects,
these disordered courses haue brought forth. Di-
uers, in whose vertuous and louely societie, my
heart hath often ioyed, and some, for whom na-
ture would cause a man to cry out, (would to god
I had dyed for thee my brother,) some of these
haue forsaken both friends and country, and o-
thers, (men of excellent parts in humane lear-
ning, whereas they had purposed to take holy or-
ders, by reason of these contentions, they fell a-
way, and embraced this present world. Therefore
in those things, which concern the glory of God,
the peace and prosperitie of the Church: *Optima*
Plutarch.
Aristot.
legum institutio, ut non solum fiat, sed ut laus pu-
reatur. As it is a blessed thing to haue begun well,
so it is the crowne of glory to perseuere in well-
doing, to persist by all good meanes, thar as much
as possible may bee, from the *Orcades* to the
South

the Christian Magistrates.

South seas, from the Irish pale to the Western
bounds, there may bee one publike, perfect, and
Christian Peace amongst vs; for sure least as by
the discord of the *Arians* innumerable people fell
away from Christianitie to Gentilisme and infi-
delitie, so by reason of our discord, they neuer
cease to fall away as fast to Atheisme & impietie.

Dhuus.
Hilar. lib.
contra
Const.
August.



Roes and Hindes.

OF the Persons you haue heard, now
cometh in the charge is selfe where-
in first we are to consider the *Manner*,
which is very sweet and proper. For
being in the fieldes and alluding to shepheards
according to the tenor of the *Canticle*, hee doth
charge by the *Roe* and *Hinde* of the field. Why
wee should bee charged by *Roe* and *Hinde*,
(such a strange kinde of adnation) and what is
ment by them, there is great variety of inter-
pretations, amongst all writers. In the originall
tongue, *Tzebooth* and *Dilath*, the Hebrew words
they doe signify *exaltation* or *virtute*, whereunto
the *Septuaginta*, agreeing, doe translate it to *mo*
Augustinus in his *sermone* in *Genesi*. O yet Daugh-

Inuent.
Gen. 22.
Hilar.

Aug.
Gen.

ters

Roe and Hindes.

ters I charge you, by the royall armies, and strength of the field.

Aponius. *Aponius* in his booke, saith, we are adured by *Roe and Hindes*. For example sake, *quod hori est amor ardentissimus*, because of all other beasts, their loue, in feeding, and keeping quietly one with another, is most peaceable and affectionate.

Rupertus. *Per Hinnulos & Capreas*, that is, saith *Rupertus*, by the holy Patriarkes, *Abraham, Isaac* and *Jacob*, who in their generations were men of peace.

Tho. Aquinas. *Thomas Aquinas* hee expoundeth it, by the holy Prophets & Apostles, *Lyra* saith we are charged by *Roe and Hindes* for that these beasts are enemies to poyson, and fellow helpers against such as hurt them.

**Bernard
Jerm. 53.
Beza.**

Saint Bernard, hee aduertieth by the holy Angels, who are as swift as *Roe and Hindes*, *Beza*, (whose exposition is very good) he saith, the spirit of God, doth call the very dumb creatures to witness against sinners in the Church. Some expound *Roe and Hindes* to bee the chiefe theologicall virtues, bidding vs by our faith, hope, and charitie.

**Hugo.
Cand.**

Others they say we are adured *amore quo tenemini Sanctis*, by that loue and reuerend duty, which we doe owe to the Saints and reuerend Fathers of the Church. To bee shew: *Gregory, Gernhan, Cassiodore, Ambrose, Origen, Hieronimus, Anselmus, Angelomus*, almost every author doth differ in his exposition. So that as the Poet cryed

out,

The Churches sleepe.

writeth, that the Bees doe make the latter most part Phin. lib. 9.
of their combs with the best honey, but doe inclose Cap. 24.
the finest and purest honey within: So the outward
duties of Religion, they are contained in the mor-
rall Precepts of the *Proverbs* and *Ecclesiastes*, but
the diuine and heavenly mysteries, beuixt Christ
and his Church, they lie hidden and are closely
chouchied in these Parables.

The *Occasion* where-vpon this Scripture is infer-
red, is this. The holy spouse, the Church of God
being in this world, as a Lilly amongst Thornes, 1. & 3. ver.
and as an Apple tree in the wilde forrest, that is,
oppressed with enemies, molested with Schisme,
Contention, and Heresies, she doth long to enioy
the blessed presence of Christ; at length vnder the
peaceable and glorious raigne of King *Salomon*,
comforted with his gracious spirit, shadowed vn-
der his protection, and satified with his loue, with *Honorius*
quiet rest of heart and much content of minde,
shee taketh her repose, and peaceably fallēs a
sleepe.

Wherevpon as *S. Bernard* saith, *Christus digna-*
tur esse custos ac vigilans sponsa, Christ vouchsafeth to
become the Brides watchman or keeper. Allud-
ing therein to the manner of mariages in those
times, where at, were vsed to be sung, two kinde
of verses, *De nocturno cantu*, and *De matutino*, euening
verses to bring a sleepe, and morning verses to
waken the Bride.

Scoliaſt.
Theocriti,
in Epitha-
lamium,
Heleus.

The person who chargeth.

then another lawer, that hee doth so charge. To direct and perswade in matters of great weight and consequence, there are these three required, *ᾠδονομία, ἔκτασις, κρίσις*, Wisedome, Loue, and Authority. Wisedome to bee beleued; Loue to be respected; Authority to be feared. First, Wisedome, for *that is nimbler then all thinges*, and searcheth thoroughly, by reason of her purenesse.

Secondly, Loue is requisite, for *it is strong as death*, there is nothing but a man will vndertake at the perswasion of a wise man, who doth intirely loue him.

Lastly, Authority is required, for *Esse meliores sunt quos ducit amor, tamen plures sunt quos corrigit timor*; the better sort are wonne by Loue, but the greater number are overcome by Feare. Hee that giueth this charge it is our blessed Saviour, so saith the Spouse in the next verse, *it is the voice of my well beloued*: it is hee against whom for his Wisedome to direct, for his Loue to comfort, for his Authority to punish, there is no exception to be taken, for *Dominus locutus est, et ego adiuuro* they are all one.

And whereas hee begins with a charge, wee are to obserue the Dialect and Acrimonie of the holy Ghost in chargeing. For *adiuratio est iurationis quoddam genus*, this adiuring and charging is a kinde of swearing. So that as *Abraham* caused his seruant to sweare, and then charged

The Person who chargeth.

him not to take a wife for his Sonne of the women of Canaan, so heere is an oath of Canonically obedience required, that no man affiance himself to any schismatical or hereticall Church, but onely the true Spouse of Christ, he must be,

Prov. 5. 19 as the louing Hinde, and pleasant Roe in thy sight to delight in her loue continually.

Iob. 6. 26. The words of Gods spirit they are not *otiosa Supplementa verborum*, nor as *Iob* saith, words of the winde; but when the holy Ghost falls on charging without question there is some waightie matter in hand; and therefore in regard of the person who doth adiure & charge, when the assemblie is broken vp, this charge must be thought vpon to be performed.



Daughters of Ierusalem.

THE persons to whome this charge is directed, is to the *Daughters of Ierusalem*, that is, by the iudgement and consent of all interpreters, to the *Magistrates* and to the *Ministers*, especially to the holy *Priest*, who are attending vpon the Church, as waighting women on a *Queene*, or as louing daughters vpon their mothers.

They

Daughters of Ierusalem,

They are named *Daughters of Ierusalem*, because ^{to the birth of the mother} *Daughters* in their qualities resemble their mother. *Ierusalem* by *David* it was made ^{the mother} the mother citie in all *Judea*, in the 12. of the *Reuel*: shee is said to trauaile in birth, and in the 4. to the *Galath.* 26. it is called ^{the mother} the mother of vs all; a plaine periphrasis of the Church.

Ierusalem as appeareth in the 18. of *Ioshua* 28. it first tooke the name of *Iebuseus* the sonne of *Chana*, and was called *Iebus*, after it was enlarged by *Melchisedeck* and called *Salem*, which signifies *Attonement*, or the vision of Peace; *Hebr.* 7. and 2. *King of Salem; that is King of Peace.* Thus then daughters of *Ierusalem*, are to bee vnderstoode, Daughters that resemble their mother, Daughters of Peace. What? and is it to be feared, that *Ierusalem*, shall be disturbed of her owne Daughters? they that professe themselves, to be children of the holy Citie, and should continually pray for the peace of *Ierusalem*, are they such stirrers that they must bee charged? I verely; the holy Ghost knew right well, both how & to whom to speake, For ^{even from among your selues} *even from among your selues* shall men arise, speaking peruerse things, and seeking to draw Disciples after them.

When the Diuell saw, his Temples forsaken and his Oracles put to silence, hee deuised this as a speciall supply to haue alwaies his agents in

Daughters of Ierusalem.

Aug. de
ciuit. Dei.
lib. 12. c. 51

2. 962. 1. 128

or about the Church, *Qui sub vocabulo Christi-
ano, doctymarefiterens Christiana*, who vnder the
title of a Christian name, might euer be ready to
resist the Christian doctrine. *Inimici hominis do-
mestici vno*, our owne calling and countrymen,
are our most vnlnde and cruell enemies. Had not
diuers of vs, like vnnaturall children shaken off
that reuerend obedience due to the Church our
mother, but had shewed our selues (as heere we
are named) *Daughters of Ierusalem*, the holy
spouse of Christ, had neuer been so wounded at
the heart, nor her patrimonie, so bouldly beene
made a pray to sacrilegious Atheists.

Whereas we should preach Christ Iesus cru-
cified, that is, reconciliation by his blood, holy
life, repentance and good works, christian Char-
tie, and such like, still there is much a doe, about
such points, as make not to the furtherance of the
people in good life and deuotion, but to the ouer-
throw of the state Ecclesiasticall, & to the distur-
bance of the Church of God. It is a wofull of-
spring, when the birth of the childe is the death
of the mother. *Ille* run to his mother *Progne*,
and bee betrayed in her bosome: if when the
childe aske bread, the father giue a Scorpion; if
the Phisition minister poison; if there bee no suc-
tour in the iudge, *Contra solitudinem & inopiam*,
if one truth bee not generally taught of vs all;
ut loqui ubi consistat reperire non potest, if still
there

the Ministers.

there be a difference made betweene the *Reformed* and the *Formalists*; and affirmed, that the *Reformed* though they lose their livings, yet they will keepe a good conscience, but the *Formalists* will euer be of the same religion the king is of.

If when we celebrate the Lords Supper, we play (as they say) a pageant of our owne, and make poore silly soules belecue, they haue an English masse; if Church men affirme, that our Church hath in it still, so many black marks, that the naturall children of the Church cannot discern it? what hope can be conceiued, that the blessed Spouse shall euer attaine, vnto any settled and ioyfull rest? The people in all ages, they haue euer delighted to heare of the faulces and frailties both of their gouernours & of their teachers; it hath euer beene laughing cheere to the ignorant multitude, to see strange innouations, change in the course of religion, and men of the Church, at variance and contention, yet all this is not sufficient to aduise, but still, even vpon no occasion, diuers are euer troubling the state, and murmuring against the gouernment established.

Our Sauour Christ, he directeth this charge, especially vnto vs, & calleth vs *Daughters of Ierusalem*, *piè blanditur ac suauiter allicit*, *Daughters for loue*; *Ierusalem* for peace; teaching vs thereby, humilitie, obedience to the christian Maistrate, peace, lowlines and submission to the Church our mother.

Daughters of Ierusalem.

so that, if wee doe ioy in the prosperitie of our
countrie, if we doe long after the flourishing estate
of the Church (aboue all others) we must be knit
together in vnitie and peace. *For if we bite one an
other, wee shall be consumed one of another.*

Gal. 5. 29.

Surely, the Lord is with King Salomon, God is
with our King, hee hath giuen him wisdom,
riches, and honour, hee hath built him a glorious
palace, the timber is of Lebanon, the pillars of
siluer, the ornaments of gold, the worke doth pros-
per in his hands, and there remaines nothing but
that it may bee paved throughout, with the loue of
the Daughters of Ierusalem. Therefore you that
bee Magistrates, Parliament men, flowers of the
land, and ornaments of your Countrie, heere
also called *Daughters of Ierusalem*, doe you by
all good meanes procure the Peace of the
Church. Giue no encouragement to humorous
men; doe not fauour their disorderly proceed-
ings; win them by your authoritie, perswade
them in your loue, to peace and conformitie. It is
said of Saint Ciprian, that with teares he bewail-
ed those, who in the time of persecution denied
Christ; much more is their contempt and per-
uersiones to be lamented, who in the time of the
Churches prosperitie doe wilfully forsake Christ
for what is it else to forsake Christ, but without
iust cause; with out any sure ground, to forsake
that

The Soules of simple people.

out, *Quid clamem? quæ fata vocem? quæ numina poscam?* so all authors are at a stande, and cannot tell, either in heauen or in earth, or amongst the creatures, what to call to witnesse, that they might sufficiently charge. But that they might be sure to make all men fearefull to stirre or trouble the Churches peace, euery one doth adiuure by that which in his generall iudgement is most forcible. Amongst the rest, the exposition of *Venerable Bede*, is very significant and religious. I charge you by the *Roes and Hindes*, that is saith he, *per delicias agri*, by the soules and tender consciences of the ignorant and simple people, they are the *Roes and Hindes* which we must hunt after, and study to take. And very fitly are they compared to *Roes and Hindes*, because as, *Pliny, Philostratus* and *Solinus* writeth, they are most tender and fearefull of all beasts, affrighted with any noise, checked with the least foile, tournd out of course with the cracking of a sticke, presently make head another way, and when they are once out of their wonted walke, *Erranti in via nullus est terminus*, they run they know not whither, euen to their owne death. Such is the nature and disposition of common people, soone stirr'd vp, quickled awry, sometimes running full head one way, on a sodaine turn'd as much an other. Therefore it is a seruile course, and beuoyrs a yaine and proud spirit for any, especially men of religion.

*Venerab.
Bede,*

*l. lib. 8.
cap. 53.
Solinus,
lib. 3.*

*t. Sam. 15.
24.
Ag. 12.2.*

B

and

Roos and Hindes,

36.

Plato de
Rep.

and vnderstanding, to fit the fancies, and seeket
to win vnto themselves the applause of common
people. *Plato* in his common wealth forbids men
to range vp and downe, to ring away other mens
Breer, yet the onely glory of some men is, to get
scookers, and followers after them, by ranging
and tangling in matters of no importance.

Homer.

Surely, as a weake and feeble braine, followeth
the waxing and waining of the Moone; so the
braine-licke humour of the multitude is subiect
and pliable to euery change and reuolution.

Pl. 8. 7.

Whereupon *Homer* compares the disposition of
common people to the standing corne, ther comes
a pisse, and blowes it all on the one side, there
comes an other blast, and swayes it as much on
the other side. It is a fit comparison made by the
Kingly Prophet. *It is the Lord that stilleth the
rage of the Sea, the noise of the Waues, and the
madnesse of the people,* iumping therein with the
Prophet *Esay* 17. Chapter, where the nature of
the people is compared vnto the billowes πολυ-
δυναστον θαλασσης, of the troublesome and work-
ing Sea. So easily set a gog, so delighted with
nouelties, so full of alteration and change are the
affections of common people.

In the 28. of the *Acts*. *Saint Paul* whilst the
Viper hung vpon his hand, he was a murderer,
again, the Viper shaken off, in the turning of an
hand, he was a God. In the 3. of *Ezra* and the 12.
the

Soules of simple people.

the people wept because they had no Temple: after when the Temple was builded, then they wept as fast againe, because the glory of the second was not like the first. In the tyme of queene *Mary*; there was lamentation, and crying out, that Idolatry was set vp; the Church polluted, and the Gospell taken away: afterward when through the great mercie of God, the Gospell was aduanced, and the light thereof did comfortably shine throughout the whole kingdome, then they murmured and cryed out as fast againe; that wee had no Church, no Ministry, truth was wrapt up in Ceremonies, and all was Antichristian.

In the 19. of the *Acts*, *Demetrius* and other subtile heads of the trade-men of *Ephesus* (sincerely for their owne gaine) raised a great tumult; and getting the people together, cryed out, *great is Diana of the Ephesians*; presently the people were carried with such a tempest of fury, that the cittie was all in an vprore, they ran and rushed whether they list in great confusion, much violence was offered, and yet at last as appeareth in the 32. verse, the most part knew not wherefore they were come tog ther. In like sort, not many yeeres agoe, diuers personages of great credit and countenance (they and their predecessors being long since enriched, by the reuenues of the Church and feare to lose them) apprehending presently the successe, inuogled many weak

men,

B.z.

men,

Nobiles
qui tam
præcipui
huius reg-
ni merum
hærent
1589.

Roes and Hindes.

men, young diuines, trades-men, artificers, and such like, and they all cryed out, for *the Geneva discipline*, and Scottish reformation in the Church. The ignorant multitude once stirred vp, the whole land was in sects and tumults, the state was troubled, the Prince was disobeyed, good lawes were neglected, by Libels, Pamphlets, by con-sealements, by treacheries, by sundry foule disorders, violence and disgrace was offered, to many societies and worthy callings in this land, and yet I dare say, the most part neuer knew what they did desire. Nay, I dare confidently affirme, that the chiefeſt & learnedſt ſectaries of thoſe times, and euen at this day, not ſixe of them, did euer fully and ſoundly agree, in the maine points, and manner of erecting, this their Goddeſſe *Diana*, this affected diſcipline and reformation. Yet behold and obſerue the effects.

A booke
 of diſci-
 pline
 compiled
 after the
 Geneva
 faſhion by
 M. Knox,
 & others,
 ſcripted
 of the diſ-
 ciplinari-
 ans and
 termed a
 deuout i-
 maginati-
 on.

An other
 booke cal-
 led Diſci-
 pli eccle-
 ſiaſtica
 verbo Dei
 diſcripta,
 correſt d
 altered &
 amended
 about.

1587.

Theſe ſilly *Roes and Hindes* once ſtirred vp,
 they flockt together and aſſembled in woods; they
 haunted priuate conuenticles in the night; they
 had ſecret Printers in euery corner, the publike
 congregation grew odious, the holy word and Sa-
 craments were deſpiſed: at length they affirmed
 plainly there was no true Miniſter in the Church
 of England, and ſo ſome fled beeyond Seas, o-
 thers gaue vp their calling, lurking idly in other
 mens houſes, ſeducing their mindes, and waſting
 their eſta-
 es. While theſe reformers thus ranne
 their

Soules of simple people.

their course, honest plaine men, simple people, beholding such parts taking and contention, seeing such acceptions of persons, and varietie of opinions, they in their ignorance stood at a gaze: some fell away to the Church of Rome, others waxed neither hot nor cold, Athisme crept in, deuotion was laid aside, God exceedingly dishonored, and the estate both of Church and common wealth very much defaced, I say no more of these *Roes and Hindes*, λάω μὴ πίστευι, πολύτερον ὁ ἔστιν ὁ μέλος.

If then we regard the saluation, of simple people, by rooting out all Achisme and Superstition, if wee tender their peaceable and Christian life, who are περιφροβύλοι, misse-led vpon euery light occasion, then we must wholly lay aside, all contention and difference whatsoeuer: with one hart, with one consent, we must all preach one and the selfe same doctrine; all vse the same ceremonies, thereby to win the people to Godlines of life, and holy reuerence; and alwaies (in regard of their weaknes) we must be shie and fearefull of stirring in the Church. The very Heathen haue taught vs discreation in this point.

Amongst the wise *Grecians* the difficult points of their religion, were neuer laid open to the discussing of the ignorant people, but closed vp with silence. *Varro* that notable, and learned writer, removed those bookes which he wrote touching

Aug. de ciuit. Dei. li. 4. cap. 31

Roer and Hindes,

the deepest questions & mysteries in Theologie;
from the sight and knowledge of the multitude;
Schola vero ac pueris clausa, he reserved them
private to the learned Schooles.

Aug. de
civ. Dei.
li. 5. cap. 5.

Above all others, the holy Apostles and an-
cient Fathers of blessed memory, were so chary
in this point, that if any doubt arose, if any ques-
tion or controuersie fell out among them: they
did not by and by set forth bitter inuectiues and
seditious Phamphlets, they did not put vp cla-
morous bills to temporall courts, they did not
creepe and couch to lay men, for the bouldring
and bearing out of any disorders in the Church;
they did not haunt & trouble Christian Princes,
with bould and vnaduised petitions, but as wee

A. 2. 15.

may see, by the Apostles *Acts. 15.* A matter of
great consequence, was orderly and louingly dis-
puted at *Ierusalem*, (the Schoole of the Prophets)
and so peaceably ended by the chiefe and most
excellent Apostles. This president and worthy ex-
ample, was truly followed by Saint *Hierome* and
Ruffinus, by Saint *Augustin*, by *Chrysostome* and
Epiphanius, by the good Bishop of *Alexandria* in

Niceph.
eccle. hist.
lib. 5. c. 50.
Paulus
Diac. 112
11

the time of *Arrius*, by *Theodore* who sent private-
ly to *Paul* Patriarch of *Constantinople*: thus
they conferred peaceably together, they wrote
privately one to each other, and so (never ma-
king the people acquainted) doubts being resol-
ued and controuersies ended every man did rest
satis-

Soules of simple people.

21.

satisfied in his obedience and went peaceably on
in his severall calling. These holy and grave men
considered well, that the soules of the ignorant
people were precious, their mindes like *Roes and*
Hindes, easily miscaried, soone stirred vp, and
quickly driven from their wonted layer, there-
fore as the good shepherd in the 23. Psalme, they
fed them peaceably in greene pastures, they led them
not vnto torrentes, to troublesome whirlepooles,
but *ἐν ἡσυχίᾳ ἀνὰ ποταμὸν* to the waters of rest, *Heresbac*
and as the originall doth infer to the sweete *in Psal. 23.*
streames that run quietly.

Stir nor.



He substance of this charge, is double: First, nor to stir in respect of the
danger: Secondly, not to waken, in re-
gard of the Spouse, who is fallen a-
sleepe, and peaceably taking rest. It is dangerous
to stir, for that a rent or schisme in the Church, is
like a wound in the Soule, or a great breach in
the Sea, there is almost nothing able to close it
vp againe. How soeuer at the first it seemes of
small reckning, and of no importance, yet it ne-
uer shewes it selfe at the beeginning in the right
colors, but *ut resit cuncta*, it creeps on and gathers
strength, and we shall neuer read, that the prima-

the point of any Schisme, did euer rest, or stay
it selfe, vntill it came to a full periede, of a plaine
heresie. *Nullum schisma, non sibi aliquam postea
conferat heresim.* Of one little sparke is made a great
fire. *Arrian* his heresie, it was but a sparke (as *Ni-
ceph.* *ecclie. hist.* *sephorus* doth write) first raised by one *Alexan-
li. 2. cap. 5.* *der Bantali*, because an other was preferred be-
fore him, yet this sparke set all Asia, Africke, and
Europe on fire, & so poysoned the spawne of the
Cassiod. Church, in the flourishing spring of worthie *Con-
li. 1. cap. 12.* *stantine*, that euen to this day, it neuer recou-
red the losse againe. *Mahomes* that Antichristian
infidell, first, began his sect with a few followers,
and because *Heracius* the Emperour let him run
on, neglecting him as not worthy to be defeated,
shortly after vnder colour of his religion, hee o-
uer ran Asia, defaced the East Church, subuer-
ted the glorious Empire of Constantinople, and
so continues to this day the scourge of all Chri-
stendome.

Hieron.
Eccli. 12.

32.
Niceph.
ecclie. hist.

li. 2. cap. 5.

Carion.
anno. Do.
147.

Sleidan.
Bellu ru-
sticanum
absumpsit
Germano-
rum.
150000.
wei est in
vira Cle-
mentis
Rom.
Pontificis

Did not the *Anabaptistes* of late yeares. 1527.
euen of a small sparke, raise such a flame in Ger-
manie, thar growing at length to pates taking,
by the base multitude, Temples, and cities were
set on fire, banishment and proscription inflicted
vpon the innocent, and at length a butcherly mas-
saker made of fiftie thousand people slaine at one
time, and an hundred thousand Christians mur-
dered at an other. They began with the Bishops,
and

Stir not.

and Clergie, but they ended with the deposing Bullinger:
of ciuill Magistrates and destruction of the peo-
ple.

The ground and primatiue cause of all the
contentions raised heretofore in our Church,
was at the first a small discontentment, a matter
of priuate grudge; a little sparke: but by a bould
admonition giuen at that time to the high court
of Parliament, it wakened all England, and set a
number of tongues and pens on fire, (not with
such fire as fell on the Alter, and sanctified the
Sacrifice) but with the fire of bitternes, schisme,
& contention, which could neuer yet be thorough-
ly quenched to this day.

From this sparke, as from Hydra, whar a num-
ber of poysoned heades sprong vp: Anabap-
tists, Brownists, Puritaines, Catharists, Atheists,
the familie of loue, and such like. And notwithstanding those worthy and learned men, who flied
in queene *Maries* time (as *John Bale*, *Richard Cox*,
John Parkhurst, *William Barloe*, *Alexander Nowell*,
John Jewell, *Edwin Sands*, *Edmond Grindall*, and
very many more) maintained the gouernement
of the Church of England, vsed in their holy as-
semblies, the forme of seruice, and order of cere-
monies which were established in King *Edwards*
time, & ratified againe by good queen *Elizabeth*,
yet behold, contrary to the iudgement & course
of these learned and holy men, what strange,

B. 5.

what

Stir not.

Cartwright.
Admonition Suppli. to the Parlia. 56.

Hacker executed.
Pestilence.
sunt commodè
bolendi.

Schismatics in Berry.

Defended openly in the Vniuersitie.

Martin iun. 1. Adm. pa. 25.

Knox to the Comminaltie fol. 49.

Buecha de iure regni. Page. 61.

Scottish presbtery in prison Martinus

whatery and stirring conclusions were raised. That the choise of Ministers should stand vpon the approbation of the people, and that they are all of equal authoritie: that the Church gouernment was vtterly vnlawfull and Antichristian: That the Article of our faith, touching Christs descent into hell was foisted into the Creede: That the Lords prayer, by our Saviour himselfe commanded, was not to be vsed: That no holiday might be obserued but onely the Saboth: That no father or humane writer might be alledged in the Pulpit: That the Booke of common Prayer, was to bee abolished: That all the Ceremonies of our Church were Popish, and to be swept away: That the callings of Bishops, was an Antichristian & diuellish hierarchy: That reformation of Religion belongeth to the comminaltie: & that the people are better then the King, and of greater authoritie: That the Presbitery and not the Prince was to bee supreme gouernours in matters Ecclesiasticall.

This sparke, what a number of seditious books, bining Libels, and slanderous Pamphlets, did it raise? This sparke amongst our selues, what heart burning, what boyling and secret grudges (by the neglect of some, and applauding of others) did it breede? This sparke amongst great
at this day. Martin iunior. Martin Ienior. Martin prote-
Epist. His Epitome. Hay any work.

Stir not.

personages, what palpable hypocrisie, what foule
sacriledge did it caule to bee committed? This
sparke, what a gap did it open, and what way did
it make into the hearts of many men, first, to
doubt of the truth, and so after to bee won to the
Church of Rome? amongst the Roes and Hinds;
what disordered conuenticles, what prophane
actions, what secret whisperings, what vile trea-
cheries did this sparke procure, Townes, Cities,
Vniuersities, the whole Land was on flame with
this sparke.

Bishop
ricks, (pro-
ted, dis-
membred

In Londo,
Ipswich,
Couentre
Cābridge

1. Kin 18.

44

1. Kin 18.
44
1. Kin 18.
44
1. Kin 18.
44

In the peaceable estate of any Church, to re-
pue any old point of heresie, to set on foote a-
ny new opinion, any schisme, or intricate questi-
on, it proues like the cloud that Elias saw, at the
first his seruant looked, and hee saw nothing; by
and by hee had him looke againe, and it bee-
gan to arise as big as a mans fist, at length it co-
uered the whole skie with darkenesse, and imme-
diately there followed a storme. In like sort the
most dangerous heresies that euer were, at the
first they haue beene raised of pismall matter,
and seemed nothing, but in the ende they haue
shadowed the face of the Church, and caused
irretrievable bloudshed. Nay, it is to be obser-
ued, in the course of all ages and times, that the
greatest Monarchies, and most flourishing King-
domes of the world, haue neuer decreined such
fearfull blowes, and unexpected down-falls by
open

open

open and forraine enemies, as they haue done by stealing innouations and secret treasons, first, raised by sects and heresies, in religion. There is nothing doth so knit together the hearts of men, as the band of Faith: againe, there is nothing doth cause such deadly hatred, and mortall hostilitie, as difference and discord in religion. In a word, Dissention is the ordinarie gate, whereat destruction entreth in. The destruction of Ierusalem, it first began with the ciuill discord of *Simon* and *Eleazer*: By the dissention of the Christians in the *East Church*, the Turke first entred into Hungary: and so generally discord hath euer wrought the translating of Kingdomes, & finall desolation. Therefore beloued Fathers, and Brethren all, I humbly beseech you in the name of the liuing God, *Submit your selues, to all manner ordinance of man, for the Lords sake*: euery man stand fast in loialtie and faithfull obedience, goe peaceably on in that calling, wherein God hath placed you, cease to be contentious, and with an humble spirit, strīue to walke before the Lord in truth, and with a perfect heart. That so, the God of consolation, and peace, who hath planted amongst vs the Gospell of peace, and hath set ouer vs a religious King, a louer of peace, and hath sealed in his dominions a ioyfull peace, may bring vnto his Spouse & graunt vnto his Church, vnto you, vnto me, and a perpetuall peace, for his owne

1. Peter,

2. 13.

Tit. 3. 1.

1. Tim. 2. 2.

Rom. 13. 1.

Waken not.

name and glory sake.

Waken not.

THe second part of this charge, is not *to waken* Christs spouse, for ielousie is Cant. 8. 9.
cruell as the graue, and if any man be
so hardy and bould as to waken his
Loue, it shall surely bee reuenged. In the 54. of
Esay. and the 5. as Christ is there called the *Hus-*
band, he that made thee is thy *Husband*, euen the
Lord of Hostes: so *Reuel. 29. & 9.* the Church is
called the pride or the Lambs wife, and here
very graciously hee vouchsafeth to call her his
Loue.

There is much adoe, many greivances or louers
bee vnited. The Church of the Iewes, was 480.
yeares vnder periecution of *Pharao*, and vexed
by the Gentiles, or euer it came to enioy peace
and prosperitie vnder *Salomon*. The primatiue
Church was 300. yeares militant vnder ten grie-
uous persecutions or euer it came to be dormant
vnder *Constantine* the great. This church of Eng-
land in times past, hath seemed to bee forsaken
of her louer, and oftentimes since sundry broiles,
many discontentments haue fallen out, or euer
shee might hope assuredly, to enioy any quiet
rest indeed. *She went about and sought him, whom* Cant. 3. 2.
her

Waken not.

Ezech. 15. her soule loued, and found him not. But now as a bridegrome reioyceth ouer the Bride; so hath God reioyced ouer this Land, and deckt his Loue with ornaments; in a most excellent manner; shee is become glorious and of perfect beautie; her name is spread through the world; and other nations doe tast and are satisfied with the breasts of her consolations: If wee aduisedly consider, and call to remembrance, the bloody massakers of *France*, and difference of Religion still therein: the wearisome broiles of *Flanders*, and vnsettled estate of the

The kings Church amongst them: If wee set beefore our eyes, the high indignities offered heretofore in *Scotland*, to our most worthy and religious King *James*; the sodaine and sundry mutines; and vp-
The kings
Ma. sur-
prised at
Rutheuen.
1584.
The kings
Maie. be-
seiged at
Syrine.
ling, en-
forced to
take the
Castle. &
In the end
to com-
pound
for his
safetie.
rores euer and anon arising from their presbiteri-
all discipline: the vnstayed and discontented
cariage, the poore and despised estate of such
Church-men, as first hoped, but now cannot,
with any reuerend gouernment rule therein, then
must wee needes confesse, happy are wee in our
settled peace, and most blessed in the Godly pro-
speritie which we enioy.

This prosperitie, this rest of the Church, vn-
under Salomon then, and such like noble, wise, and
religious Kings at this day, is compared vnto
sleep; and out of this sleep, the Church may not
bee wakened. For throughout this whole Song,
Christ is neuer said to haue slept with his Spoule;
neither

The Spouse a sleeper.

29.

neither is there at any time mention of sleepe,
but presently (as in three severall places) follows;
this charge; that no man waken.

There is one kinde of sleepe, which is *Morris* ould.
image. *Homer* calls it *death* Homer. *death* brother,
or a dead sleepe. *Saint Paule* in the 6. to the
Ephes. 18. hee termes the death of sinne, *πνευμα*
κατακοιμησης, the spirit of slumber: the Church of
Sardis in the 3. of the Revel. is said to be in this
slumber. Our Church also was supposed to have
bee in this sleepe, and thereupon, those *Good*
men, Vaux, Peirce, and Catesbie, resolved to take
punishment of the wickednesse of these times and
to waken vs. But howsoever the Spouse might sleep,
her heart was waking, the prayers of the Saints
continually crying, kept the mercie of the Lord
waking so that though wee sleepe, the keeper of
Israel did neither slumber nor sleepe, Hee opened
the eyes, and wakned the heart of his chosen
servant, to doubt of the danger, discry the
plot, and to prevent the *Deadly Blow*. He is delivered,
the Lord is magnified, they are fallen, wee
stand upright, and blessed bee the God of our
salvation.

O fearful
waking.
Cant. 5. 2.

There is another kinde of *Sleepe*, which is *Nature*,
the sweet or the dew of nature, of this
sleepe the Physicians say, it is the repair of the body,
and the greatest comfort in nature that may
bee. Such a *sleepe*, is this of the Spouse, *enmore*
uino,

vino, the dewe of heauen hath fallen vpon her; he hath giuen his beloued sleepe; et. sueta silentia

Bernard.

Sommo procurat.

God forbid I should come hither in the name of my God, and stand here before this holy and honorable presence, to wound my conscience, by deliuering an vntruth, or by blanching of sin and corruption, to dishonour my holy calling. No, *uiuis Jehonath*, The Lord knoweth my thoughts, I speake the truth, (as I conceiue) from my soule, to the glorious praise of our euertlasting God; and to the great comfort and encouragement of all that heare me. As it is in the former part of this Chapter. *Christ hath now brought his Spouse into the wine seller, he hath stayed her with flagons, &c. comforted her with aples, his left hand is vnder her head, and his right hand doth embrace her, that is, satisfied in great measure both with temporall and spirituall blessings, free doth rest in great prosperitie. Shee hath laid her downe in peace, and taketh her rest, for now the Lord hath made her to dwell in safetie. O let vs praise the Lord for his goodnesse, and neuer be ashamed, to declare the wonders, and to publish the blessings, which hee hath brought vpon vs this day. Our eyes doe see them, our thoughts must needs acknowledge them, and our enemies (wee finde by late experience) with secret*

Verfes.

- 4.
- 5.
- 6.

Pfal. 4. 9.

and

The Spouse & Sleepe.

and great mallice doe enuie them. Give me leave³¹
therefore (I humbly beseech you) euen for the
glory of Gods blessed name (whose exceeding
mercie we are bound to acknowledge) & also for
a testimonie of our owne private duties, to make
some relation of those benefites, which wee en-
joy by the blessed gouernement of our gracious
Soueraigne, whose happy and ioyfull entrance
into this Kingdome, wee doe celebrate this day.

It is a plaine, but an excellent principle. *Forbes*
*Let him ne-
uer take vpon him, nor desire to rule, who hath
not first learned to obey, and to forbear.* It is
well knowne vnto vs all, sundry times hath the
quiet state of this Realme bene disturbed, much
hurly burly raised, many treasons brued, practi-
sing and procuring the death of our former
(*Quene*) pretending most what some title and
interest vnto the crowne, but behold, notwith-
standing, the apparant truth of his Maiesties ti-
tle was openly knowen to all the States in Chri-
stendome, and that long before, he might haue
procured stronge meanes, to haue inuolued him-
selfe with the honour and possession of the same.
yet still, did he patiently abide the Lords leasure,
as one who truly feared God, hee neuer com-
bined with France, nor compassed with Spaine;
he neuer stirred vp, either subject within, or for-
eigne power without, but that which is yet very
joyfull

loyfull to remember, and seldome performed
of naturall brothers in one familie, two mightie
Princes, good *Queene Elizabeth*, and our blessed
King, most amiably they did liue, and loue, (and
as it were in one land) peaceably raigne to-
gether.

When God had ended her daies in peace, af-
ter many distracted feares, wherewith the heartes
of all began sodainely to bee perplexed; how
blessed were we in the present succession of the
croune, the happie gouernement whereof, did
calmely come in, and peaceably arise, as after a
short night, the cheerefull and faire morning
Sun shine.

How secure is now the state, in the vndoubt-
ed apparance of blessed *Issue*, a stay to the Land,
and comfort to euery good subiects heart.

Blessed art thou, O Land (saith the Scripture)
whose Prince is the Sonne of Nobles. In the royall
descent of this imperiall croune, the Rose is not
onely sprounge from the Red and White, def-
cend from the noble off-spring of both houses,

Lancaster and *Yorks* (thereby most happely ra-
king away all occasion of euill dissention) but
moreouer happy are wee in our selues, and fear-
full to other nations, in the quiet and lawfull ven-
on of these Kingdomes. Phantaslicall humours
did please themselves awhile, and selfe conceit-
ed heades, haue vainely discoursed with idle
families,

The Spouse a sleepe.

families, against the ordinance of God in this behalfe: but (leaving the future successe, and further coniunction to prayer, forbearance, and time) in this one blessing, we may plainly behold the extraordinarie mercies of this Lord. For I am vndoubtly perswaded (next after the knowledge of Christ, and the true profession of the Gospell) *this day, this day* I say, is now, and here after shall bee, the most memorable and happy *Day*, that in this Land was euer commended vnto posteritie these 1000. yeares. Indeed, the conquest of France, hath title of renowne, but we know well the possession thereof was gotten by blood, kept with charge and lost with dishonour. But by his Maiesties lawfull succession vnto the crowne, that which the great and deepe Statution of England, forecast many hundred yeares to compass, that which by dint of sword, and much effusion of blood hath often bene attempted; that which all the victorious Kings of England often desired, but neuer fully effected; that which the example of other Christian King, and the wisest nations teach vs; that which the very identity of place, language, condition, nature, soyle, affinitie, and all in themselves doe offer: the Lord God, who is wonderfull in counsell, and excellent in workes, that hath so sweetly brought about without present alliance in marriage, without admitt in warre, without wronge to any

Union.

state

The Sponse & sleepe.

profitable and worthy treasure, which any prince
enjoyeth. And is not the Common Wealch fur-
nished, with as noble, faithfull and wise *Counsell-
ers* of state, as learned, stoute, vncorrupted
Judges and worthy *Lawyers*, as reuerend *Bishops*,
shining in their liues and learning, as ever age af-
forded; all these (through the milde and wise go-
uernement of a gracious King) retaining their
former dignities; and faithfully performing their
duties both to God and to their King.

Faithful
Counsell-
ers,
Learned &
vncorrupt-
ed Law-
ers,
Reuerend
Bishops.

Is not the *truth of the Gospell*, most peaceably,
established and carefully professed, with such re-
uerend and constant ioy in hearing the word,
and frequenting of prayer, as giueth example
to all the protestant Princes of Christendome?
To see the populous Court of a mightie King,
as peaceable, well giuen and religious, as the
well ordered familie of a priuate mans house,
what christian heart will not ioy to heare it, and
who can but magnifie the God of heauen to
know it.

Gospell es-
tablished,
Reuerend
Bishops,
Learned &
vncorrupt-
ed Law-
ers,
Reuerend
Bishops.

The sacred bands of holy marriage, are they
not tenderly kept, highly esteemed, and haue they
not bene solemnly graced in Court, to the imi-
tation of all the Land?

Marriage
honored,

Every great Citie and incorporation, and
euery part of the Land, is it not replenished with
Godly and learned *Preachers*, trained vp in the
vniuersities, able in some good measure to teach,

Learned
and Godly
teachers,

reprove and exhort with good discretion and
judgement? What so is wanting and defective
herein, such hath bene his Majesties Princely
zeale that hee hath referred the care thereof to
speciall Committees, that with all convenient
speede, *Wales, Ireland* and the *Northren borders*,
might be supplied and planted with learned and
religious Teachers?

Henry Jacob in his Seditious Epistle dedicated to the King, is not ashamed to affirme that the present Ecclesiastical orders are more friendly to Papists, Libertines and Atheists, then to the sincere of the Gospel: an other also of the same

cere-

The Spouse a sleepe.

37

ceremonies of the Church, and especially the
 use of the *Crosse*, so much excepted against this
 day, as the *Standard of Christs honor*, hath ever
 bene aduanced, and borne aloft in the eye of
 the Church, to the comfort of all good Christi-
 ans, by the whole troupe of the blessed Fathers,
 the Charrers, and horle-men of Israel. And ge-
 nerally those ceremonies used at this day in our
 Church, they are in themselves indifferent, in
 number few, in use decent. They are peaceable
 in regard of conformitie, reuerend to breede de-
 uotion in the people, and for continuance these
 1500. yeares vncontrowlable. They are conso-
 nant with the Scriptures, the exposition where-
 of, is confirmed by the iudgement of the au-
 gant Fathers of the primitive Church; appro-
 ued directly by later interpreters, defended
 soundly by new writers, discussed by Kingly con-
 ference, agreed vpon by nationall consent, estab-
 lished by highest authoritie, attested and made
 good by the approbation and iudgement of o-
 ther neighbour Churches, as appeareth plain-
 ly in the confessions and severall articles of *Hes-
 sentia, Boheme, Ausburge, France, Flanders, Saxe-
 nie and Sweneland*.

The vse of
 the Crosse
 approved
 by Origen.
 in Mal. 3.
 Basi. de
 spir. Sanct.
 cap. 37.
 Chns. tom.
 2. hom. 55.
 in Mat.
 cap. 16.
 Hiero. li. 3.
 in Ezech.
 Aug. tract.
 55. in Ioh.
 & de ver-
 bis Dei.
 ferm. 18. &
 53.
 Greg. Mag
 in li. 3. in
 Iob. cap. 33
 Ambro. li.
 2. cap. 7.
 & other
 many.
 Heluetia
 1. art
 Boh. 25.
 15. 18.
 Auf. art. 4.
 Fra. art. 31
 Flaud. 32.
 Sax. art. 10
 Swe. 11
 12.
 13.
 14.

It is a grounded principle, approved by the
 learned diuines in all ages. *In rebus in quibus
 nihil statuit verbum scriptura divina, nihil populi
 Dei. Christi principis inu. istantia sub. in*

those things wherein the Scripture hath set
downe no certaintie, the Lawes of the Christian
Prince, and of Gods people are with all obedi-
ence to bee embraced.

To proceede in this peace and prosperitie of
the Church, concerning the **Saboth**. How gene-
rally is it observed, how religiously sanctified,
even in this great and buisie Citie, wherein the
streets may often be seene in a manner deso-
late, and few stirring vpon the **Saboth**, in the
time of diuine prayer and preaching. The pain-
full preaching frequented with infinite congre-
gations; and mightie assemblies in this famous
Citie; the diligent and daylie prayers, the deu-
otion and thanksgiving, the readinesse and at-
tention, in hearing the word of God both preach-
ed and reade euen in this place where I stand,
doth witness what I say. O how faire and blest
a thing it is, for a Christian King to heare
and know, all the inhabitants of his Domini-
ons, to bee assembled vpon the **Saboth**, to bee
knit together as one man, praising, singing and
reioysing in God all their prayers well negre at
an instant, as the flame of a thousand moti-
raines, ascending aloft and piercing the very
heavens.

And is it not as longly to behold, all the peo-
ple of these Kingdomes, with obedience in Law,
and loue to their Soueraigne, to go peaceably on

Industry
of the peo-
ple.

The Spouse a sheepe.

as birds in the spring, buſſed every one in their
ſeverall callings, and all the weeke long cheere-
fully following their vocation.

Had not the Lord *renewed* yeare after yeare

with his *bleſſing*, the Land giuing ſuch ſcarce

that norwithſtanding there be at this preſent in

this Citie and Suburbs *ſix hundred thouſand*

living ſoules, yet they all are well and plentifully

fed, and all the people throughout the land win-
ning warme and wealthie, ſo peaceably under

their vines, taking their pleaſure and recreations

in a ſafe and ſure way, that they have not

in any other place, nor in any other time. This

awaies an aſſured and good ſight of excellent

governement, when the people of any Kingdome

doe grow more wealthie, and become more civil

and religious.

What excellent and Godly acts ſhould be ſeen

for the wiſe ordering, and comfortable reliefe of

the poore? What ſtraight and holy Cuſtoms ob-

ſtained, for the religious proceſſing in all mat-

ters Eccleſiaſtical? What ſeveritie in openly pro-

nounced, and what puniſhment ſhould be executed

upon corrupt Officers & powlers of the people?

Had not *Mercie* triumphed once in iuſtice, and

compaſſion to forgive (the perſon of our

Chriſtianitie) ſhewd in elle abunantly in pard-

oning ſundry offences, and ſparing the lives of

dangerous and hateful Traitors?

How but our

The Spouse a slave.

and diuersely aduanced: the *virtue* rewarded,
of the Church lately confirmed: and diuers *honors*
of Religion already laid, as in the glorious
raigne of great Constantine. The Lord is God,
the Lord is God, and who is such a God as our
God. O wretches, and vnharshfull men that we
are, wee knowe our owne good, we weigh not
the sweet mercies of a kinde and gracious God.
For in these and many other respects, which are
most apparant to the view of all men, I assure my
selfe that his royall Maiestie (whom the Lord
protect with his mightie hand long to reigne)
is now, and shall bee for ever renowned
amongst the most famous Kings, that euer liued
in the world: and that the Church, and com-
mon Wealth of England, so happily gouerned
by his Highnesse, is now at this day the most
Apostolike and flourishing Church, the most re-
ligious Courte, the most peaceable and vniuersall
state, that is in all Christendome where be it
when Princes and People, when Nobles and
Clergy, when all estates and degrees, doe thus
Godly and peaceably go on, enjoying such bliss-
sed happines, such quiet, and reposed peace,
would not the same be attributed to the pow-
ers of nature daunted, that Christian men, and
especially such as are deuoted into Gods ser-
uice and holy orders, some professing great so-
bernesse and austersitie, others with purpasse add
great

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will.

great singularitie, both these should neuer cease
to disturbe and waken the churches peace. Surely
it is the Lord that giueth his beloved sleepe,
and this sleepe, this prosperitie of the Church,
and Common Wealth, it is a blessing inestima-
ble unto his people, therefore when hee youch-
safeth so giue rest, no man ought to waken or
stirre ~~enill~~ *enill* ~~the~~ *the* ~~peace~~ *peace*, and that is *neuer* ~~has~~ *until*
it is plainly *neuer*. Genes. 8. The Raven return-
ed not until the waters were dried vp, that is
Neuer. Mar. 13. Joseph hath not the blessed Vir-
gin until shee had brought forth her first begot-
ten, that is *Neuer*, *neuer*, *neuer* let any man wa-
ken the blessed Spouse.

The Conclusion.

We for as much, as the person, from
whom this Commission is directed is
the Metropolitan and great Shepherd of
this Church, our Father, Christ Iesus: the pennes of
this high Church the heavenly Secretary: seeing hee
vouchsafeth so to call the Church his *Love*, the
dearest of all the affections: either peace compa-
rison, or *Love*, the sweetest comforts in nature:
seeing Christ Iesus himselfe, most wise, louing,
and fearfull, is not content to perswade, but ve-
hemently to charge; and yet the attributes ap-
plied

The Conclusion.

plyed most sweet and kind, *Daughters* for *Loue*,
Ierusalem for peace: seeing the Charge it selfe is
so straitly giuen *not one to stir*, and in no case to
Waken, the Date so plainly set downe, that is,
must bee *Newer*, according to the tenure of my
text, in the person of Christ Iesus, I adiure and
solemnly charge: I charge by the holy *Patri-*
arkes, *Abraham*, *Isaac* and *Jacob*, who in their ge-
nerations, were men of *Peace*, I charge by the
holy *apostles*, who haue commaunded vs to keepe
the vnitie of the Spirit in the bond of *Peace*: I
charge by the holy *Angels*, who at the birth of
Christ did sing *Peace*: I charge, by our *Faith*,
Hope and *Charitie*, which are the frutes of *Peace*:
I charge by that *Obediente*, due both to the ci-
uill Magistrate and spirituall gouernour, who are
by all good meanes to preserve and maintaine
Peace: I charge, by the *Dam Beastes* of the field,
who shall take reuenge vpon the disturbers of
Peace: Lastly, I adiure and charge, by the *Soules*
of the ignorant and simple people, the least whereof
a thousand worlds are not able to redeeme, that
no man despise the voyce of this great shepherd
this double and three-fold Charge, which con-
cerneth the flourishng and happy peace of our
country, the prosperitie and peaceable rest of
the Church, the beeing, lining, and well being
of vs all. *Who soeuer* hath any true taste of a religious
heart,

Take Conclusion

heart: whosoever hath any care of his Soules
Salvation: whosoever hath any respect to the
honour of his name, and regard of his poster-
tie: whosoever hath any dutifull affection to his
Princes and country, let him pray rather that his
tongue may cleave to the soole of his mouth,
and his right arme wither from his body, then
once to bee accounted amongst the number of
those, who will bee seene to stirre in so well go-
uerned a state, to waken so blessed rest of the
Spouse, to discentent the religious heart of so
gracious a King, and to blemish the glory of so
renowned a Common Wealthe.

... Ah Lord, what estate of Church or Common
Wealthe lieth in this world and helvnto per-
fection? A state of wisdom, of knowledge, of
fert and wisdom could ever content all hu-
mours: wherein haue not the most Noble and
Christian Worthies of the world bene sought,
oneway or other secretly to bee wronged: and
who knoweth (touching these late and grieuous
reasons;) why the Lord hath suffered euill coun-
sell to be undertaken and with such malice and
bloud to bee pursued?

Undoubtedly, First, it may bee thought to this
ende, that all the people of this Land, and euerie
one heere present, might take heede how wee
forget our louing God, in the dayes of our pro-

The Conclusion.

specie, that wee might learne, to stand fast, vpon the Lord, as vpon mount Sion, to rely on his loue, as the centre of our life, in all dangers to fly vnto him, as a Bird doth vnto the shadie hill for safetie, that so both heart and tongue might acknowledge his goodnesse, and as a fount into the Sea, send thanksgiuing to so deare a God againe.

Secondly, *permittit Deus, quod nemo impunit* Aug. *committit*, God suffereth euill and wicked men for a time, expecting their repentance and looking for their conuersion, but, if they persist, and become as Pharae was, hardened in their bloud-thirsty crueltie, then the Lord, even for his owne glory, doth suffer them to play vpon the hooke, and daunce in the snare, till at length it might bee knowen, to all Nations and Kingdomes, round about, that when it comes to the very poynt, the Lord will rouse himselfe like a Gyant, turne all such practises vp-side-downe; but will deliuer his chosen, execute iudgement vpon the wicked, and the *wickedly shall be trapped in the works of their owne hands*. Therefore let neither Prince nor people, bee dismayed, and cast downe with traiterous and fearefull rumors, but let his sacred Maiestie, comfort his heart, raise vp his Spirit, and walke cheerefully vpon the inuincible hope, and assured experience of the

The Conclusion.

the Lords fore passed long, let him hold still fast by God, and assuredly, height and depth, edge and point, shall fall and lye before him, all his troubles shall afford him ioy, his enemies aduantage, and his account shall cheerfully bee cast vp for another world.

Lastly, the Lord hath suffered, euill counsaile thus farre to preuaile, that enery private man who liues in peace and safetie, might consider and weigh, what a grievous burden it is, to sway the Scepter of a Kingdome, how the Kings life is hunted after for our sakes, for the happines which wee enioy, how *Hee and his Nobles* are in continuall danger, how (not for himselfe) but for vs, for vs it is, that *Hee and his Posteritie* is pursued with such deadly hatred: yet notwithstanding, the Lord stands close vnto him, hee hath fastned the crowne vpon his head, and settled the Scepter in his hands, inuiger the crueltie of all his enemies, and the rage of the Diuell himselfe, hee will haue all the world to see, that hee hath set him vp, to bee the onely meane both of establishing our happinesse enioyed, and also of discovering our danger escaped: that so when all the people of this Land, shall plainly see, how the Lord hath set his delight vpon him: how from the very cradle hee hath lapped him in the bosome of his loue, how

hee

The Conception.

hee hath puld him out of the lawes of death,
from *Poisson* ready to bee taken, from *Murdering*
at an instant, from the *Lake of Fire*, ready
to bee kindled: wee and all his Subiects,
might bee moued, to loue him with a dutifull
and entire affection, to pray for him, as for
our owne Soules, to ioy in his prosperitie, as
the life of our well doeing, to esteeme him in
our thoughts, and honour him in our hearts, as
a tender Father, beeloued of God, the maintainer
of Religion, the giuer of peace, the ioy of his
Subiects, the honour of all Christian Princes, and
that with ioy and thanksgiving wee might sing
and shoute this day: *God save our King for ever.*

Now therefore O Lord our G.O.D, who
dwellest in the highest Heauens, infinite in
goodnesse, abundant in mercie, and glorious
in prayes, wee magnifie thy name, and thy
triumph in thy mercie, for that, still wee doe
ioye this happy day. Alas, of our selues, what
is our King, and what are wee his Subiects,
that from time to time, thou shouldest so car-
efully loue him, and so continually follow vs,
with thy gracious and sweet mercies: Wee
know O Lords *Blessings* and *Honours*, *Peace* and
prosperitie, *Life* and *Deliverance* from *all*
sinne: *Greatnesse* and *Power*, *Glorie*, *Re-*
uerence and *Prayse*, they are shine, and what shall
wee render vnto thee, our dearest God? One-

D,

ly

The Conclusion.

ly this. Before Heauen and Earth, before thy holy Angels, before all thy Saints, and Seruants, heere present in this publike congregation, wee doe *bow our hearts and the thoughts of our hearts vnto thee*, wee acknowledge our owne vnworthinesse, ascribing all our happinesse, and this our late deliuerance to thy fatherly protection onely.

We are heartely sorry, and doe secretly mourne in our soules, that for all thy kinde and vnspeakable blessings, we cannot serue thee as we ought, nor loue thee as we would, but we entreat thy glorious Maiestie, stir vp in vs good desires, encrease them more and more, crowne them with thine owne mercie, and wee will neuer cease to sing euerlasting praises vnto thy name.

Deare God and eternall Father, be pleased, be pleased to confirme this gooness, and to establish this thy covenant both with our King and vs thy people for euer. For thy mercy sake, for thine own glory sake, for thy Son Christ Iesus sake, forsake vs not, neither leave vs, continue for euer our louing God, let vs and the remnant of our seed after vs bee sealed vp, in thy mercifull promise, in thy gracious and euerlasting loue, and that through Iesus Christ, to whom, with the Father and holy Ghost, bee all honour, praise and thanksgiving both now and for euer. Amen.

FIN IS.

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